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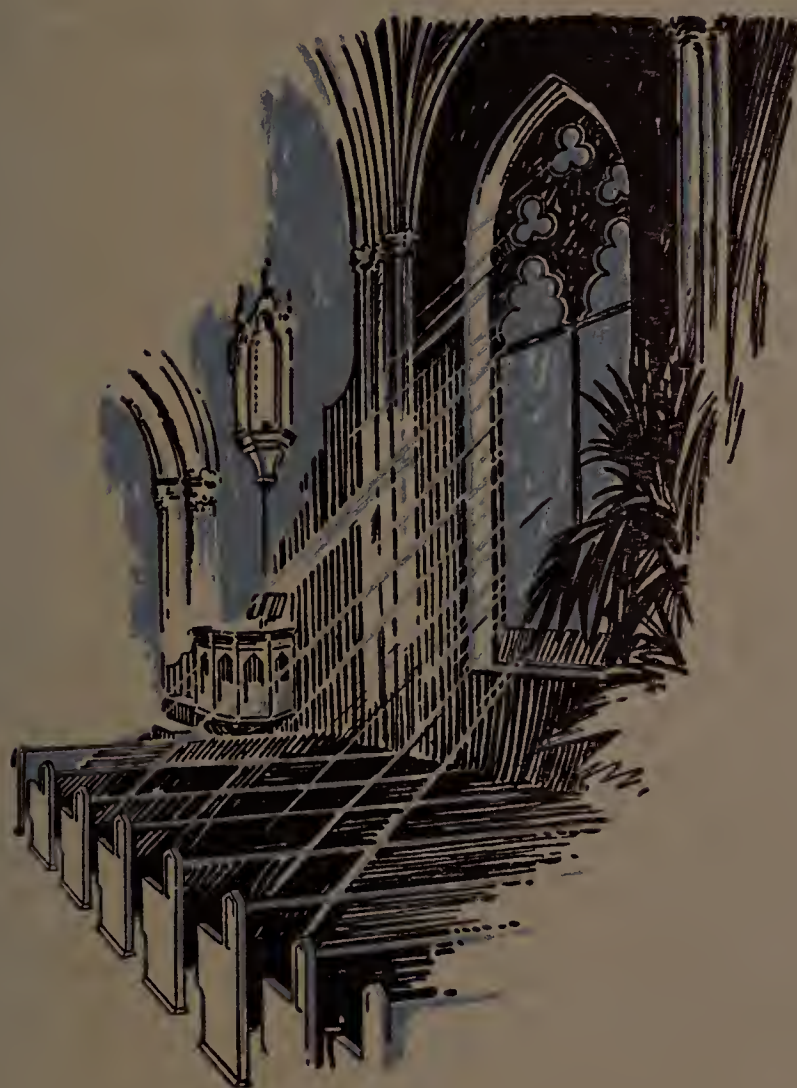
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NORTH MIDDLEBORO, MASS.



1931



Rev. H. H. Rogers

Pastor

PLYMOUTH STREET

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F o r e w o r d



THIS book, with its brief historical sketch of our church, and complete information about its organizations and membership, comes to you with the hope that it may supply some information which perhaps you may not at present have, and that it may create a new interest and activity on its behalf, if you feel that you have not been doing your share.

It is made possible through the efforts of the Cathedral Publishing Company of New York City, and the courtesy of local business people who have advertised herein. These people will appreciate your patronage whenever you will allow them to supply your needs.

We take this opportunity to pay tributes to those who have borne the burdens of this church in the past, and made it what it is today. We trust that you will all keep this book near for handy reference, and that all will help in the work of our church so that the burdens may be lighter for all, and that all may be true and worthy members or supporters of this organization which has held such an important place in the life of this community for such a long time.

1904586



NORTH CONGREGATIONAL CHURCH
North Middleboro, Mass.



REV. H. H. ROGERS

The Layman



The Church is all that lifts us from the coarse and selfish mob,

And the Church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,

But he also has the training of his little girls and boys ;

And I wonder how he'd like it if there were no churches here,

And he had to raise his children in a Godless atmosphere?

The minister can't do it, single-handed and alone.
For the laymen of the country are the Church's cornerstone.

When you see a church that's empty, though its doors are opened wide,

It is not the church that's dying. It's the laymen who have died ;

For it's not by song or sermon that the Church's work is done.

It's the laymen of the country who for God must carry on.

—EDGAR A. GUEST. (A Churchman).

A Swarm of “B’s”



B—Regular at Church : it energizes your spiritual life.

B—a Subscriber : it helps you create moral fibre for the community.

B—Punctual : it enables the pastor to begin the services in a spirit of confidence and encouragement.

B—Worshipful : as you participate in the service, you increase your own pleasure.

B—Inspiring : the sermon but reflects the audience.

Be—Sociable : that makes a warm atmosphere.

B—Optimistic : that means a contagious healthfulness, happiness, hopefulness.

B—Kindly : faults and failings are often only virtues on the wrong track.

Pastoral Message to Friends and Church Members



UNDER this caption I do not think I can do better than quote some lines which I came across a short time ago. As those of you know who have attended our church services quite frequently, one of the dominant notes in our ministry is that of optimism. If we can only cultivate the broad view and the distant look, trying to see everything in its true relationship to the general scheme of things, we shall, more often than we now realize, have cause to give thanks; thus we shall be living brighter and happier lives, and accomplishing more good, both for ourselves and other people. And so I give to you these lines:

“To profess thanks and feel them are, too often, two distinct experiences. To give thanks and not to feel the surge of gratitude and appreciation is the hol-lowest of mockery and the meanest of sham. To proclaim thankfulness with the lips and fail to let the gratefulness echo in one's living and work is the clashing of cymbals and the sounding of brass. Less talking and more living dominated by a thankful, appreciative spirit in our relationship with God and with our fellowmen is what this old world sorely needs.

“This spirit may be cultivated in the first place by the exercise of an intelligent awareness of the ministrations of friends, home, the land in which we live; by the functions of our bodies, in the health and strength we enjoy and the ability with which they serve us; by the manifold activities of our minds, the exercise of reason, memory, imagination and the will to control our destinies; by the spiritual experiences of our souls as manifested in the love, the hope, the fears, the joys, the stings of life, the facts of God and Christ, and the urge of great imperatives.

“This calls for the intelligent use of our minds. Few people really think and so the world is full of selfish people, with only a saving few who are aware of the fullness and glory of living. Too many of us pass our days missing the glory of the sunrise and the beauty of the setting sun, as well as much that goes between because we are so engrossed in the unthinking round of the commonplace.

“The second step in the development of a thankful spirit is found in the exercise of an appreciative recog-

dition of the value of all that goes into the making of our lives. What is it worth to me? What is it worth to the sum total of us, society? Many of the differences, most of the misery, and a great deal of the joy of life, may be explained or accounted for by the scales of values which we hold. Such appreciative recognition is impossible except as we deliberately give approval or withhold it in our appraisals of standards of worth. When our life and conduct, controlled by these standards, blesses our day and generation, we are giving thanks unto God, although no word may have been uttered."

We are glad to acknowledge the hearty co-operation we have experienced during the last four years, and the good feeling existing between all the groups in our church, and sincerely hope that it may continue in the future in an even greater degree.

Sincerely your Pastor,

HAROLD H. ROGERS.

Brief Historical Sketch and List of Pastors



THE history of our church is such that all who are in any way connected with its work today should be interested in and inspired by it to keep up its traditions and influence. It seems, from the historical records, that as long ago as 1675 there was a church in what was then known as the Titicut Parish, composed of "praying Indians" who had been taught and brought under the influence of Christianity by Eliot and other like-minded men. This church continued as an Indian church for a number of years, during which time some white people settled in this vicinity. Some time within this period the whites began to have a religious meeting of their own, and as the Indians gradually died away the remainder attended the meetings of the whites, though they were set off in a distinct pew, on one side, out of the way, high up over the stairs.

The first act of the white settlers in this place toward a distinct parish or precinct and a church meeting was a Petition to the General Court and the Governor, which read as follows:

"Province of the Massachusetts Bay. To His Excellency, the Governor, the Honourable Council and House of Representatives, in General Court assembled, May 25th, 1743. The Memorial of us, the subscribers, inhabitants part of Bridgewater and part of Middleboro, humbly sheweth, that we being voted off from said towns in order for a distinct Township, did at your Session in May last past, petition for the establishment thereof, our petition being lodged in councils, as we are informed, and not acted upon. We do therefore pray that our said petition may be revived and that if your Excellency and Honours do not see meet to set us off a Township that you would establish us a distinct Precinct, according to the bounds of the votes of the towns herewith exhibited, that being our present request unto you. That so we may enjoy the Gospel privileges among ourselves. That so we may worship God, so as to bring a Blessing on ourselves and children. And that your Excellency and Honours would remember and act for us, we, your humble petitioners, as in duty bound, shall ever pray."

This petition was granted, and the people set about organizing the Parish. Records show that, "The 25th day of January, 1744, the precinct voted to raise fifteen pounds old tenor, by way of tax, for the support of the minister." "The 4th of February, 1745, thirty pounds old tenor" were voted for preaching. At the regular meeting, 31st of March,

officers were chosen. Voted, "to have preaching, and to have Mr. Tucker to preach if he may be obtained, and that Abiezer Edson shall board him." This is the first recorded vote as to preaching and a preacher. It is not likely that Mr. Tucker could "be obtained." Nothing more is heard of him. Indeed, in 1746 we find them still at work trying "to gather the forty-five pounds old tenor, formerly voted." And yet they had occasional preaching during these years.

In 1747, the 29th of March, the annual meeting being held at the house of James Keith, it was voted, "to provide materials to enclose and cover the meeting-house;" also "to see if an answer has been made to a Petition presented to the Great and General Court for the confirmation of a grant of lands given to the precinct by the Indians." This is one of the most interesting facts about the history of our church. According to the discourses which were delivered by Rev. S. H. Emery, and later published in book form, from which most of this historical sketch is taken, about thirty-eight and three quarter acres were given by three Indians, James Thomas, Job Ahanton and Stephen David, "for a Meeting House to stand on, for a Burying Place, and for a Training Field," and "for the use of such a Gospel ministry as is established by the laws of this Province, minding to encourage the settlement of a Gospel ministry." It is said that at least one of these three Indians was buried in the adjoining cemetery. A number of years ago a monument was erected in the cemetery to these three Indians and suitably inscribed. Some of this land was later sold, but the present church building, the cemetery and the parsonage stand upon a part of this original gift of land.

Up to this time no definite church organization had been set up, but at a meeting held on March 31, 1748, "after fervent prayers to God, they had clearness to go on in the choice of church officers." At this meeting Rev. Isaac Backus was chosen as their first minister. Some time during the year 1748 the church frame before referred to, and which awaited completion, was so "enclosed and covered" that it could be used as a "public meeting house." Mr. Backus served as minister until January 16th, 1756, when he, with five others "entered into covenant as a Baptist Church" which church still exists as the Isaac Backus Memorial Church. The next minister was Rev. Solomon Reed, who served until he died May 7th, 1785, over 28 years. His grave is in the local cemetery.

After a period of supply preaching Rev. David Gurney was called on December 5, 1787. He, too, served until his death July 30th, 1815, over 27 years. During his ministry, Mr. Gurney conducted a school in his house, which was continued by succeeding ministers in the parsonage and later in the vestry of the church until 1856 when an academy was formed and chartered by act of Legislature, the location and building being secured by means of fifty dollar shares. After nine years it was thought better to abandon the idea of tuition and to offer free instruction to all. The shareholders

then turned their shares over to Mr. Enoch Pratt, who then turned them over to a board of trustees, with additional shares, this being the beginning of the Pratt Free School.

In 1808 a new meeting house was built on the site of the old one. This one had a belfry and a bell. The building was completed and accepted by the parish on January 2, 1809. Liberty was granted in 1814 "to erect sheds on the common near the meeting house, under the direction of the parish committee."

Rev. Philip Colby began his ministry on January 1, 1817. In his first summer Mr. Colby began to have meetings on Saturday afternoons for the children to recite verses from the Bible. The next year these meetings were transferred to Sunday after the morning service, classes were organized, this proving to be the beginning of our Sunday School. An unusual notice is found in the records which reads as follows: 10th of March, 1828. "Voted to accept a stove and pipe and support it, provided it shall be procured at individual expense. Voted, to choose a committee of three to set it up. Voted, that the stove stand on the porch." In the year 1817 "certain individuals agreed to build a house for the use of the minister." This was the beginning of the present parsonage. It appears to have been completed in 1818, and has been in constant use ever since. Mr. Colby served as minister of this church until the day of his death, February 27th, 1851, a period of 34 years. His grave is in the local cemetery by the side of his third wife and two of his children.

The next minister, Rev. Thomas E. Bliss, was to have been ordained on March 3, 1852, but the church was burned down on Sunday morning, February 28th, so this service had to be postponed. Meetings were held with the Baptist people. However there does not seem to have been much time lost for we read that the third church building was so far completed that on June 2nd of the same year the ordination service was held in it. From now on the pastorates are of much briefer duration, and not for life but on terms of three or six months notice on either side.

The ministry of Mr. Job was quite eventful for the church. In March, 1893 the third church building to stand upon practically the same spot was burned. This building was a fine example of New England architecture, and was a loss much regretted by many of the people. The present building, of a different type of architecture, was completed and dedicated on April 19, 1894. Rev. Nehemiah Boynton, D.D., who is still living and a nationally known preacher, preached the dedication sermon. The other outstanding event in Mr. Job's ministry was the observance of the 150th anniversary of the church. Services were held September 25, and 28, 1898, when sermons and addresses were delivered by Rev. H. K. Job, Rev. S. H. Emery, D.D., Rev. R. G. Woodbridge and Rev. A. McKenzie, D.D.

It is only natural that, being situated in such a community as this, the church should maintain a somewhat stationary position. Yet when the whole history and circumstances are reviewed, there is much evidence of sacrifice and painstaking endeavor on the part of those who have been connected with the church during all this time. It is to be hoped that those who read this historical sketch will cherish the traditions of the church and also regard their own connections with it as honourable and valuable, and so endeavor to do their share in maintaining the work of the church on as high, if not a higher, standard. This church has filled a large and influential place in the life of the community. May it, by the efforts of those who belong to it and help to support it, continue to fill such a place.

LIST OF PASTORS

Isaac Backus	April 13, 1748—Jan. 16, 1756
Solomon Reed	Jan. 26, 1757—May 7, 1785
David Gurney	Dec. 5, 1787—July 30, 1815
Philip Colby	Jan. 1, 1817—February 27, 1851
Thomas Eliakim Bliss	June 2, 1852—May 15, 1855
Charles Packard	Oct. 17, 1855—Oct. 22, 1857
Elbridge Gerry Little	April 13, 1859—Sept. 15, 1867
Henry L. Edwards	March 3, 1868—June 30, 1873
Samuel Hopkins Emery	June 1, 1874—Oct. 1, 1876
Ephraim W. Allen	Jan. 1, 1877—July 8, 1883
Dwight N. Prentice	July 1, 1884—Sept. 12, 1886
Clarence Eddy	Oct. 24, 1886—Sept. 1, 1890
Herbert Keightley Job	Oct. 28, 1891—Nov. 13, 1898
Charles L. Tomblen	Feb. 1, 1899—Aug. 1, 1906
James A. Lytle	Oct. 7, 1906—Jan. 17, 1910
A. Herbert Armes	May 5, 1910—Oct. 1, 1912
Frederick T. Kenyon	March 1, 1913—Dec., 1915
Ambrose C. DeLapp	Sept. 1, 1916—July 1, 1918
George W. Clark	Dec. 1, 1918—Dec. 1, 1919
Austin W. Guild	Sept. 1, 1921—Sept. 1, 1922
William G. Fagan	Nov. 1, 1922—Sept. 1, 1925
H. Stanley Holton	Jan. 15, 1926—June 1, 1927
Harold H. Rogers	Sept. 15, 1927—

Hours of Worship and Church Calendar



Sunday—

Morning Worship	10:45 A. M.
Church School	12:00 M.
Evening Service	7:00 P. M.

Communion Service at close of Morning
Service on first Sundays of January,
March, May, July, September and
November.

Other Meetings

Monday—

New Era Club (alternate weeks).....	7:30 P. M.
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Tuesday—

Women's Foreign Missionary Society (2nd in month)	2:30 P. M.
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Wednesday—

Ladies' Benevolent Society (1st in month)	2:00 P. M.
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Friday—

Bluebirds	3:00 P. M.
Merry Maids	3:00 P. M.
Sunshine Club	3:00 P. M.
J. O. Y. Girls	7:30 P. M.
Boy Scouts	7:00 P. M.
Cubs	3:00 P. M.

Church Committee on call.

Annual Parish Meeting—Monday after the
first Sunday in March 7:00 P. M.

Annual Church Meeting—Monday after the
first Sunday in Marchf... 7:30 P. M.

Church Officiary



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CHURCH OFFICERS

Minister—Harold H. Rogers; A.B., Olivet College,
S.T.B., Harvard University.

Clerk—Percy W. Keith.

Treasurer—Horace W. Macomber.

Organist and Choir Director—Mrs. Ethel Pratt.

Deacons—Theodore A. Richmond, Percy W. Keith,
Horace W. Macomber.

Ushers—Henry Caswell, Laurence Huntley, E.
Milton Drake, Nelson Fournier.

Church Committee—Theodore A. Richmond, Percy
W. Keith, Horace W. Macomber, Miss Maude
Huntley, William R. Caswell, Harold H.
Rogers.

PARISH OFFICERS

Clerk-Treasurer—Harold M. Pratt.

Parish Committee—Horace W. Macomber, Percy
W. Keith, Russell E. Carver.

Solicitors (Church and Parish)—Theodore A.
Richmond, Mrs. Ethel Pratt.

Collector—Miss Minnie Davis.

Pres. Ladies' Church Aid—Mrs. Jennie Huntley.

Pres. Women's Benevolent Society—Mrs. Olive
Rogers.

Pres. Women's Foreign Missionary Society—Miss
Clara W. Eaton.

Pres. New Era Club—Mrs. Jessie Carver.

Pres. J. O. Y. Girls—Miss Leah Allison.

Pres. Sunshine Club—Miss Lillian Jackson.

Pres. Merry Maids—Miss Catherine Lee.

Pres. Bluebirds—Miss Avis Johnson.

Scoutmaster and Cub Leader—Harold H. Rogers.

Sunday School Supt.—James DeMoranville, Jr.

Church Organizations



Ladies' Church Aid—President, Mrs. Jennie Huntley; Secretary-Treasurer, Mrs. Ethel Pratt.

Ladies' Benevolent Society—President, Mrs. Olive Rogers; Vice-President, Mrs. Laura H.W. Keith; Secretary-Treasurer, Mrs. Emma L. P. Richmond.

Women's Foreign Missionary Society—President, Miss Clara W. Eaton; Vice-President, Mrs. Olive Rogers; Secretary, Miss Lucy H. Pratt; Treasurer, Mrs. Cora Whitmarsh.

New Era Club—President, Mrs. Jessie Carver; Vice-President, Mrs. Stella Fickert; Secretary, Miss Inez Chandler; Treasurer, Miss Maude Huntley.

J. O. Y. Girls—Leader, Mrs. Ethel Pratt; President, Miss Leah Allison; Secretary-Treasurer, Miss Mary Roberts.

Sunshine Club—Leader, Mrs. Ethel West; President, Miss Lillian Jackson; Secretary, Miss Genevieve Johnson; Treasurer, Miss Eva Roberts.

Merry Maids—Leader, Mrs. Olive Rogers; President, Miss Catherine Lee; Vice-President, Miss Marion Caswell; Secretary, Miss Esther Erickson; Treasurer, Miss Vera Rogers.

Bluebirds—Leader, Mrs. Jessie Carver; President, Miss Avis Johnson; Vice-President, Miss Dorothy Hiltz; Secretary, Miss Virginia Allison; Treasurer, Miss Lillian Rogers.

Boy Scouts—Committee, Wm. R. Caswell (Chairman), Arthur L. Smith, Wm. H. Taylor; Scoutmaster, Rev. H. H. Rogers; Patrol Leader, A. Melvin Smith.

Cubs—Leader, Rev. H. H. Rogers.

Social Activities



Church Supper in April.

Church Supper and Sale in December.

Church Social once a month with entertainment and refreshments provided by the various clubs in turn.

Occasional Plays presented by New Era Club, J. O. Y. Girls, and Sunshine Club.

Sunday School Organization Teachers and Classes



Superintendent—James DeMoranville, Jr.

Secretary-Treasurer—Miss Lillian Jackson.

Pianist—Mrs. Ethel Pratt.

Teachers—Mrs. Olive Rogers, Mrs. Jessie Carver, Miss Vera Rogers, Mrs. Edith Jackson, Miss Minnie Davis, Miss Maude Huntley, Mrs. Ethel Pratt, Rev. Harold H. Rogers, Miss Clara W. Eaton.

Church Membership Roll



This list presented as being as near correct as possible. If there should be any errors or omissions please notify the pastor or clerk.

The names are presented in order as the people joined the church.

Gracey, Cordania Elizabeth (Perkins)
Cushing, Sarah Emily (Davis)
Ames, Ellen Francis (Macomber)
Holmes, Mary Sawyer (Perkins)
Merrick, Mary Jane (Shields)
Leonard, Abiathar Williams
Leonard, Lucinda Watson
Whitmarsh, Cora Agnes (Forbes)
Keith, Percy Williams
Macomber, Horace White
Richmond, Emma Louise (Pratt)
Pratt, Nathan Williams
Richmond, Theodore Alden
Holmes, Benjamin Edwin
Pratt, Lucy Hall
Keith, Laura Hathaway (White)
Eaton, Clara Williams
Eaton, Williams
Hayden, Abbie M.
White, Louise (Howard)
Coops, Mary Andrews (Leonard)
Pratt, Miriam Elizabeth
Sampson, Mabelle Atwood
Temple, Elizabeth Frances (Sampson)
Marshall, Emily (McCrossen)
Loud, Lydia Augusta (Cole)
Chisholm, Lavina F.
McRae, Bessie Robinson (Dunham)
Hall, Mabel Warren
Bradbury, Francis Robert
Townsend, Georgianna Mabry (Dorr)
McRae, Donald
Gustafson, Esther Anderson
Gibbs, Mildred L.
Follansbee, Edith P.
Caswell, Alice (Dunham)
Drake, Carolyn
Goodyear, Mary A.
Turkington, Perl G.
Thompson, Charles E.
Thompson, Milton R.
Pratt, Ethel (Macomber)

Church Membership Roll

Johnson, William H. H.
Caswell, William Richmond
Pratt, Lois E. (Perkins)
Brooks, John W. Jr.
White, Preston A.
Harris, Edwin
Keith, Fred Gordon
White, Chester M.
Glover, Ruth (Drake)
White, Louise (Holbrook)
Reed, Louise LaBelle
Churchill, Frieda Florence (Hartmann)
Hartmann, Rose Florence
Davis, Minnie Leonard
Huntley, Maude Louise
Huntley, Florence May
Reed, Alden Winslor
Huntley, Jennie M.
West, Nona
West, Ethel C.
Glidden, Ruth Verna
Robinson, Dorothy Evelyn
Prouty, Della Marion (Huntley)
Caswell, Eleanor Roscoe
Caswell, Henry Richmond
Huntley, Lawrence Roy
Townsend, Charles Delmar
Prouty, J. Amy
Prouty, Elva
Rogers, Harold Henry
Rogers, Olive B.
Trites, Annie Helen
Jackson, Lillian
Rogers, Grace
Caswell, Wilma
Johnson, Avis
Carver, Jessie (White)
Carver, Russell E.
Hall, Helen
Fournier, Nelson
Johnson, Genevieve
DeMoranville, James Jr.
Drake, E. Milton
Prouty, Lloyd A.
Fickert, Alfred H.
Fickert, Stella Rose (Nourse)
Waite, Harriet
Nourse, Sally
Richmond, Lillian L.
Richmond, Ethel G.

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